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CENTRE OF CRIMINOLOGY

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FROM EDITOR:

Well here it is, our Fall and Winter issue. I would like to apologize for the delay but this is due to a number of things. The changing of editors and the lack of contributions didn't help. But here we are and I hope that you will enjoy the poetry and work done by the women at P.4.W

Due to the fact that we will be re-locating in 1994. The last issue of "Tightwire" will be published in August 1994. Those wishing to subscribe, please do so up until that date. I would also like take this opportunity to add: anyone who would like to write and give us their input, please do so we are always happy to hear from our readers.

So "Happy Reading" from all the women at P.4.W.

EDITOR
JULIE MCKAY

I WOULD LIKE TO SUBSCRIBE TO "TIGHTWIRE" AS

RENEWAL: _____
NEW SUBSCRIBER _____
NEW ADDRESS _____

NAME _____
ADDRESS _____
POSTAL CODE _____

PLEASE ENCLOSE \$18.00 WHICH WILL INCLUDE ALL REMAINING ISSUES UNTIL 1994. issue. I would like to apologize for the delay but this is due to a number of things. The changing of editors and the lack of contributions didn't help. But here we are and I hope that you will enjoy the poetry and work done by the women at P.4.W

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NORMA JEAN CROY.

In July 1978 Norma Jean Croy, her brother Hooty Croy and three cousins stopped at a local convenience store in Yreka, California. A scuffle broke out when the store clerk became verbally and physically abusive. The five Shasta indians fled the store as a cop car coincidentally pulled into the parking lot. Knowing from experience that they could expect nothing but abuse from the police, the five cousins ran up a hill behind their grandmother's house. Quickly, fifteen squad cars with 27 officers arrived to give chase, firing semi-automatic weapons at the fleeing indians who were armed with only a .22 calibre hunting rifle. Norma Jean was shot in the back and Darrell Jones was hit in the groin.

During the ceasefire, Hooty took the rifle and crept down the hill to check on his grandmother and aunt who were in the house below. There, Officer Jesse Hittson, off duty and legally drunk, when he joined the posse, shot Hooty twice in the back. Hooty turned and shot Hittson through the heart.

The Croys were convicted of robbery, assault, conspiracy and murder. Their court-appointed attorneys who kept referring to their clients as "these people" did little to counter the prosecution's portrayal of drunken indians on a rampage. Norma Jean was sentenced to Life, Hooty was sentenced to death. Due to public pressure, Hooty was given a new trial in May 1990. Hooty was freed from death row by an excellent defense team that

included Native people. They told a tale of terror and anti-indian racism and how indians were hunted down and shot in the back by police who had run amok. The jury found that the incident was provoked by racism in the Yreka area and that police misconduct led to Hittson's death and that Hittson had indeed shot Hooty first.

In November 1991 Norma's lawyers filed a petition for a writ of habeas corpus on three grounds, including new evidence. The petition was denied in December of that year. At her fourth parole hearing on July 16, 1992 attorney's submitted over 175 letters of support, including several job offers and offers of places of residence in the San Francisco area. The three member board paid little if any attention to these letters or to a statement by Judge Edward Stern, Hooty's trial judge who, after Hooty's trial said "....I think that when Norma Jean Croy comes up for a parole board hearing again, that the parole board should take into consideration the fact that this court, at least, believes that had Norma Jean been tried in the case I heard, Norma Jean would have been found not guilty....I want the record to be clear that this is my judgement, my opinion having heard the evidence in this case..."

After denial of parole for Norma Jean, her lawyers, Diana Samuelson and James Thompson said that "From the beginning of the hearing, it was clear that the panel had already decided to deny Norma parole

for another two years. The board refused to consider evidence of Norma's innocence which had been presented at her brothers 1990 retrial. It ignored Judge Stern's statement, and the declaration of the jury foreman, that had Norma been retried with her brother, she would also have been acquitted of the charges. In short, it was an outrageous abuse of power"

For Out of Control, a lesbian collective in San Francisco doing prisoner-support work, the continued persecution of Norma Jean "is a product of sexism as well as the racism that pervades every aspect of life in the United States. Norma Jean Croy is in prison today because she is an indian woman and because she is a lesbian." And she is a native lesbian who fights back, and who was always out and proud in her community. The attorney's have filed an administrative appeal of the Board's decision. Anyone can write to protest the panel's parole decision by writing to the:

Board of Prison Term's
545 Downtown Plaza, Suite 200
Sacramento, CA 95814

This articles was taken out of
Prison News Service

WHAT IS THE NARCOTICS ANONYMOUS PROGRAM?

N.A. is a non profit fellowship or society of men and women for whom drugs have become a major problem. We are recovering addicts who meet regularly to stay clean. This is a program of complete abstinence from all drugs. There is only one requirement for membership: the desire to stop using. We suggest that you keep an open mind and give yourself a break. Our program consists of a set of principles written so simply that we can follow them in our daily lives. There are no strings attached to N.A. We are not affiliated with any other organizations, we have no initiation fee or dues, no pledges to sign, and no promises to make to anyone. Everyone may join.

We are not interested in what or how much you used or who your connections were, what you have done in the past, how much you have or how little you have. But only in what you want to do about your problem and how we can help. We can only keep what we have by giving it away therefore the newcomer is the most important person. We have learned from our group[experience that those who keep coming to our meetings regularly stay clean.

IF YOU WISH TO ATTEND AN N.A
MEETING.....

Meetings are held at 4.00 pm
after count on MONDAY aft.
in Social Development area.
Supper is served here before
the meeting.

A prison to be welcomed

Tammy Howe is a travelling Pedlar for the not-in-my-backyard syndrome. She came to Edmonton this month to frighten people about the prospect of a federal woman's prison in this city. let's hope she went home disappointed.

Rowe is a community activist from Kitchener, Ont. who doesn't appear to comprehend the true meaning of community. She's organised a resident's campaign to protest the location of a regional woman's prison near her own neighbourhood. With this experience under her belt she decided to export her expertise in narrow-mindedness to the rest of the country.

After years of delay Ottawa has finally decided to build five new woman's prisons across Canada to replace the grim fortress in Kingston. There will be four regular prisons in Edmonton, Kitchener, Truro N.S and Joliette, Que. as well as a healing lodge for aboriginal inmates in Maple Creek, Sask. The city of Edmonton lobbied vigorously for the Alberta prison which will accommodate up to 55 women.

Rowe contends these regional prisons will pose a threat to public safety and diminish property values. In her

Edmonton sales pitch, she suggested that new prisons be located far away from residential areas. She didn't mention Ellesmere Island or

Siberia by name, but they'd probably suit her just fine. Rowe's group is called People Protecting Children and Homes but it would be better described as People Protecting their Prejudices. Women in prison in Canada do not - repeat, do not threaten Canadian children or Canadian homes. Only five of the 110 women in Kingston penitentiary are considered maximum-security. Even when they are violent, these inmates tend to turn their fury on themselves through slashing or suicide. To suggest that so few women have the power to ruin neighbourhoods, and threaten families is a cruel distortion of reality.

At the moment the inmates for Canada's single federal prison for women yearn only for their families. For years, female prisoners from the west have been denied the frequent access to children, parents, and relatives that male prisoners in federal penitentiaries take for granted. The trip to Kingston was usually too expensive for Prairie families.

Isolation, especially from children can only compound a female inmate's alienation. It serves the community's sense of vindictiveness but diminishes the prisoner in every way.

A new federal prison for women in Edmonton is a good idea. It should be located on an attractive site within the municipal boundaries with

convenient transit links to
the rest of the city.

If Tammy Rowe found any
converts to her cause in
Edmonton perhaps they will
have the heart to reconsider
before they start marching
around with placards. The last
thing a woman in jail needs is
a community conspiring against
her.

WHY QUIT SMOKING?

WE ALL KNOW SMOKING IS BAD FOR ONES HEALTH; YET WE
STILL INSIST ON FILLING OUR LUNGS WITH TAR AND
NICOTINE. SOME OF US CAN NOT STOP SMOKING. STILL
OTHERS DON'T WANT TO KICK THE HABIT. IF YOU ARE ONE
OF THOSE WHO WOULD LIKE TO QUIT, I'LL GIVE YOU THE
BEST REASON TO STOP. NO, IT IS NOT THE FACT THAT
SMOKING CAUSES CANCER AND LUNG PROBLEMS. FACT IS IF
THESE THINGS REALLY CONCERNED YOU, YOU WOULD HAVE
QUIT A LONG TIME AGO. SO I'LL GIVE YOU ANOTHER ONE.
THE DIFFERENT LEVELS OF GOVERNMENT IN THIS COUNTRY
STEAL OVER \$3.00 IN TAXES ON EVERY PACK OF BUTTS YOU
CONSUME. THE MONEY RAISED FROM THIS "SIN TAX" IS USED
FOR MANY PURPOSES. SOME OF IT GOES TO THE POLICE. SO
THEY CAN BUY HI-TECH EQUIPMENT TO STOP YOU FROM
GETTING AWAY WITH YOU NEXT SCORE. SOME OF IT GOES TO
THE COURT SYSTEMS. WITH THIS MONEY, THEY PAY JUDGES
TO TAKE AWAY YOUR FREEDOM AFTER THE POLICE CATCH
YOU WITH THAT HI-TECH EQUIPMENT. EVEN THE C.S.C. GETS
SOME OF THIS MONEY TO HELP COVER THE COST OF
KEEPING YOU LOCKED UP. DOESN'T IT FEEL GOOD TO KNOW
THAT YOU ARE HELPING TO PAY FOR THESE FINE
ACCOMMODATIONS?

FANNING THE FLAMES

On June 11, 1989 one month before he was due to be released from the Camden County jail in New Jersey HIV positive inmate Gregory Smith allegedly bit a prison guard after doctors refused to x-ray his back. Camden county Judge John Mariano sentenced Smith to twenty-five years in prison for attempted murder and aggravated assault.

The judge conceded that biting is extremely unlikely to transmit HIV and indeed the guard in question had not contracted the virus. But what mattered he said was that Smith "believed" he could kill he guard with a

bite "Impossibility is no defense to a charge of attempted murder" Camden County prosecutor Harold Casselman told the court Mariano said he gave Smith the maximum sentences on both counts because he wanted to send the message that "criminal conduct of this nature will be met with swift and severe punishment".

Judy Greenspan of ACLU's national Prison Project points out that cases classifying the intentional transmission of HIV as a felony are ""Springing up all over the country"

sending "absolutely the wrong message" about infection through casual contact. Over a dozen transmission cases similar to Smith's have led to dangerous "criminalization" of the disease, she says. In almost every case HIV positive defendants have been convicted of attempted murder and

sentenced to long prison terms.

In November 1989 Curtis Weeks a twenty-eight year old HIV infected but asymptomatic Texas prisoner, was serving a two year prison term when he received a life sentence for spitting on a guard. Although the Centers for Disease Control have removed saliva from their list of bodily fluids which require universal precautions, the jury apparently believed a prosecution experts testimony that transmission was possible Another Texas inmate Jean Prysock was indicted in February 1990 for biting a prison guard.

A Georgia State appeal court upheld Gregory Scroggin's attempted-murder conviction last november for biting a police officer during an arrest: he was sentenced to ten years in prison .The court held that as long as scientists believe HIV transmission through biting is theoretically possible "the jury was well within the evidence to consider the human bite of a person infected with the AID'S virus to be deadly" In Indiana Donald Haines was convicted of attempted murder for intentionally spraying paramedics with blood and biting a police officer as they intervened in his suicide attempt. A state appeals court upheld the conviction. Haines was sentenced to thirty years in prison.

Charges of reckless endangerment are still pending for a Tennessee woman who

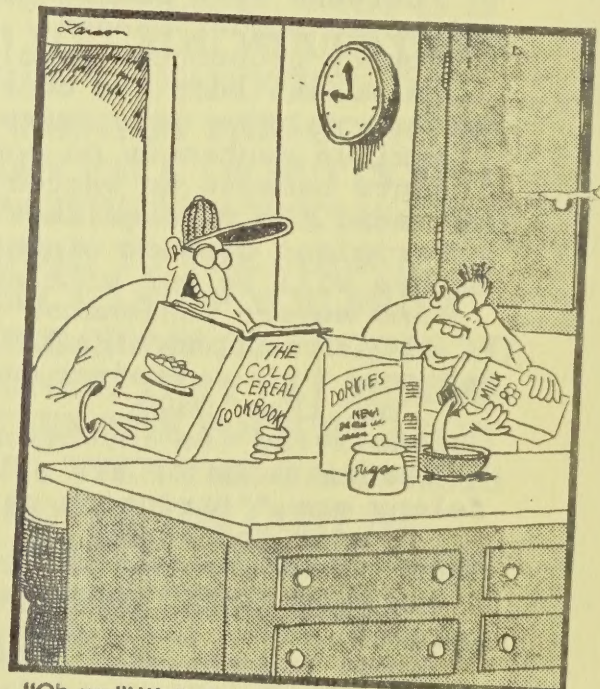
neglected to inform a rescue worker that her fiancé was HIV positive before he performed mouth to mouth resuscitation. The woman Connie Lewis maintains she panicked when her fiancé collapsed from a heart attack and told ambulance officials he was infected as soon as she remembered. Police arrested Lewis right after her fiancé's funeral services; she was jailed for five days before she was released on a \$2,500 bond. If found guilty she faces five years in prison.

In February 1990. The Centers for Disease control published the largest study to date concerning "casual transmission" through biting and the exchange of saliva. CDC researchers tested eighty nine members of HIV positive children, many who had bitten noninfected siblings; they found no transmission of the virus. The national institute of Justice reports that no prison guards or police officers have contracted HIV through on the job exposure. Nonetheless people with HIV and AIDS continue to face criminal charges of attempted murder or assault with a dangerous weapon for acts that would be treated as routine misdemeanors or disciplinary infractions if defendants were not infected.

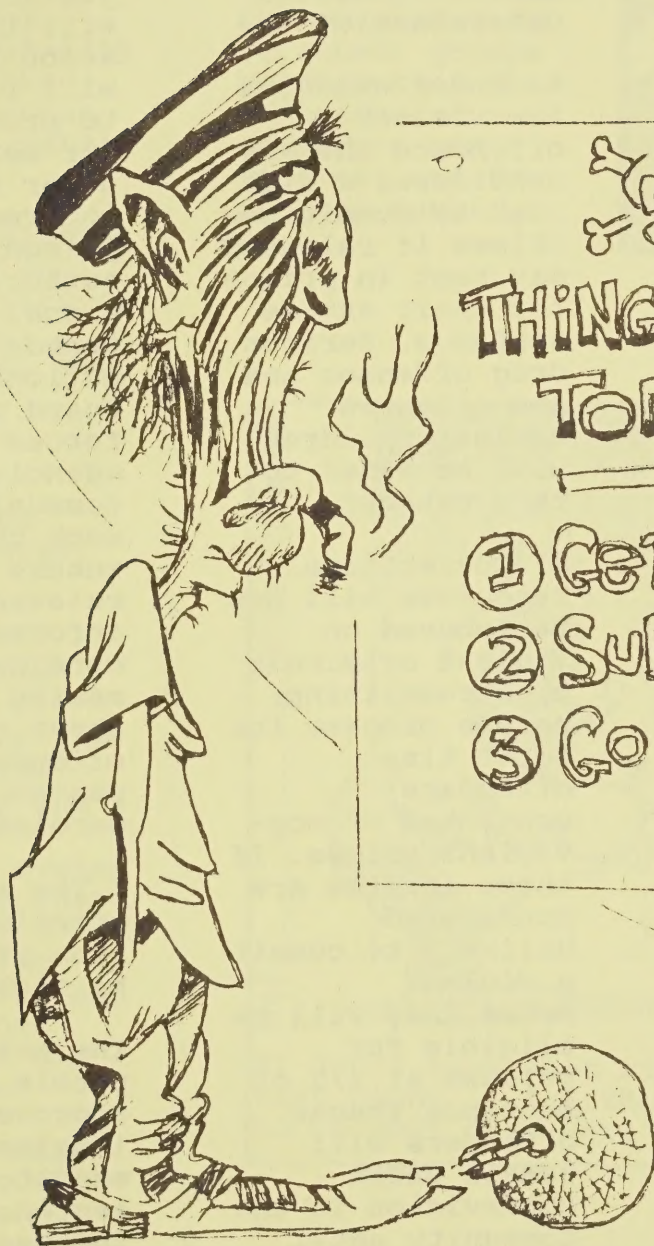
"The effect of these charges has been to cause unfounded and widespread fear in the general population" says Greenspan "and to fan the flames of discrimination and abuse against people with AIDS and HIV".



"Dang, that gives me the creeps.
... I wish she'd hurry up and scoop that guy out."



"Oh, wait! Wait, Cory! ... Add the cereal first and then the milk!"



THINGS TO DO
TODAY:

- ① GET UP
- ② SURVIVE
- ③ GO TO BED

Handwritten signature or initials.

BILL C-36

THE PROPOSED CORRECTION AND CONDITIONAL RELEASE ACT: HIGHLIGHTS

1.. Protection of the public will now be the paramount consideration in all decisions relating to the treatment and release of inmates.

2. For The first time victims of crime will be formally recognized in the corrections and parole process:

Victims will be kept informed of an offender's prison and parole status if they request.

Information from victims can be considered at a parole hearing. Victims can attend a parole hearing at the discretion of the parole board rather than the discretion of the offender.

3. Judges will be able to lengthen the time that violent offenders and serious drug offenders spend in prison by delaying eligibility for full parole

to 1/2 of sentence. This provision is called "judicial determination"

4. Under existing law violent offenders who are considered a high risk to commit new crimes if released may kept in prison for their entire sentence. Serious drug offenses and sex offenses against children will be added to this category.

5. Correctional resources will now be focused on violent criminals by streamlining parole process for first time offenders convicted of non-violent crimes. If these inmates are considered unlikely to commit a violent crime, they will be eligible for release at 1/3 of sentence. These offenders will remain under supervision in the community until their sentence is complete. This provision is called "accelerated

review"

6. The criminal justice system will be made more accountable. Courts will be compelled to provide reasons for sentence and other relevant information to prison and parole authorities. Correctional Services Canada and the national Parole Board police forces and other agencies in the community will work together to ensure that all relevant information is considered before making decisions about releasing offenders on passes or paroles..

7. The system of granting passes from prison will be tightened:

The national parole board must approve passes for inmates serving mandatory life sentences, and for inmates convicted of violent offenses, serious drug offenses, and sex offenses against children.

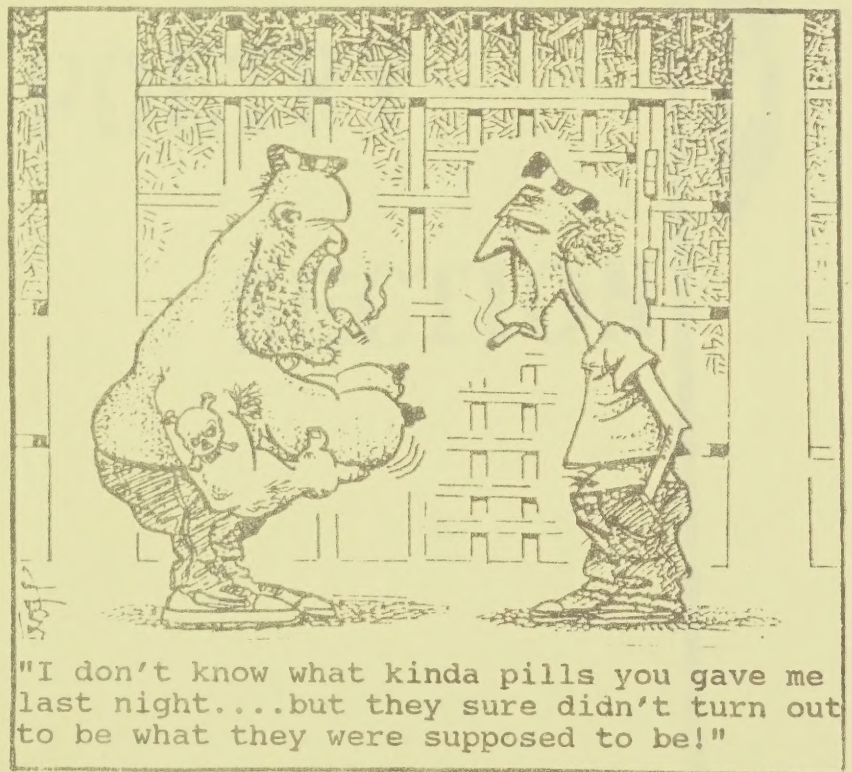
* No unescorted passes will be allowed for those classified as maximum security inmates.

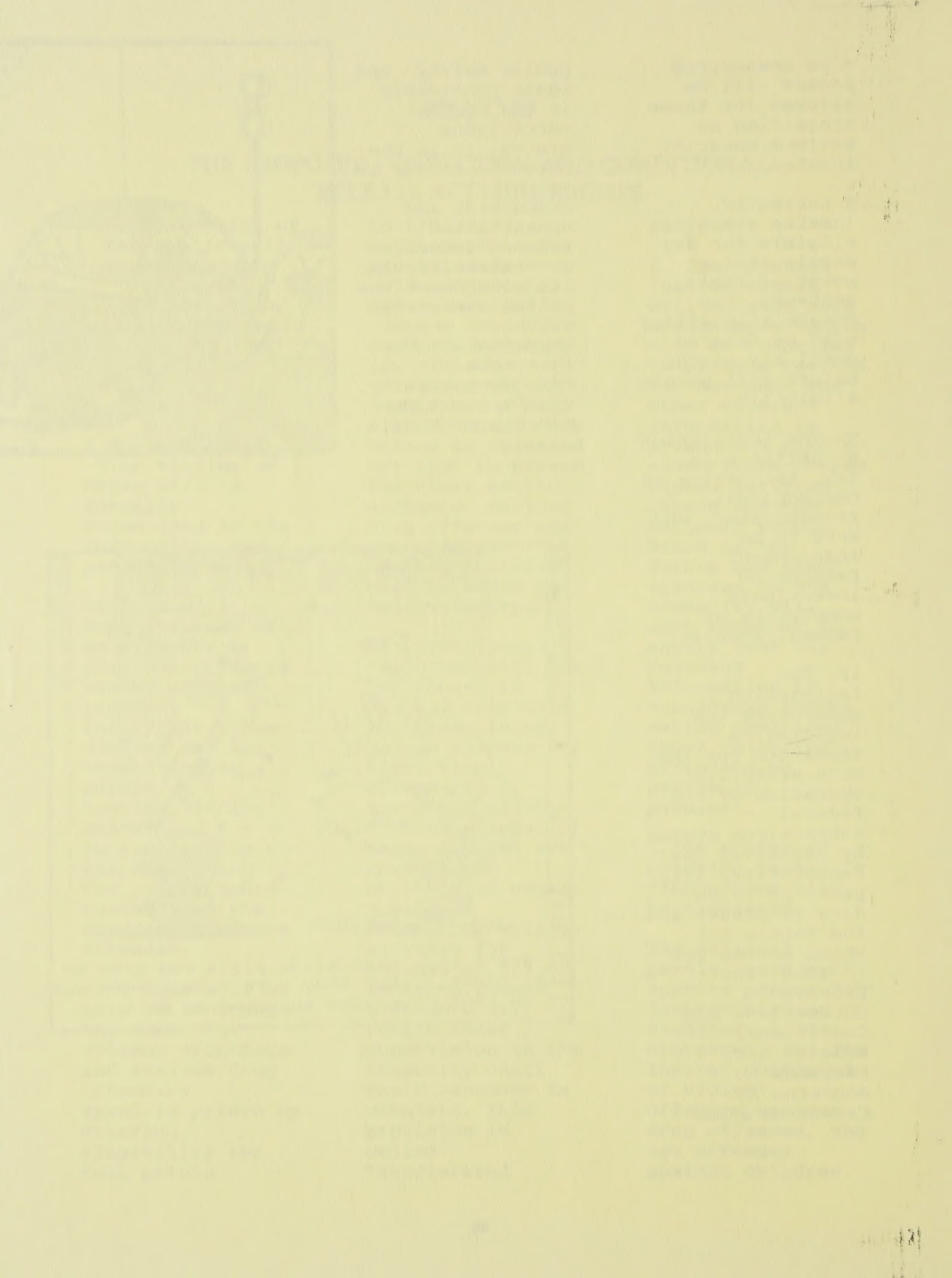
8 Currently, inmates are eligible for day parole at 1/6 point of their sentence. Day parole eligibility will be delayed until six months before full parole eligibility.

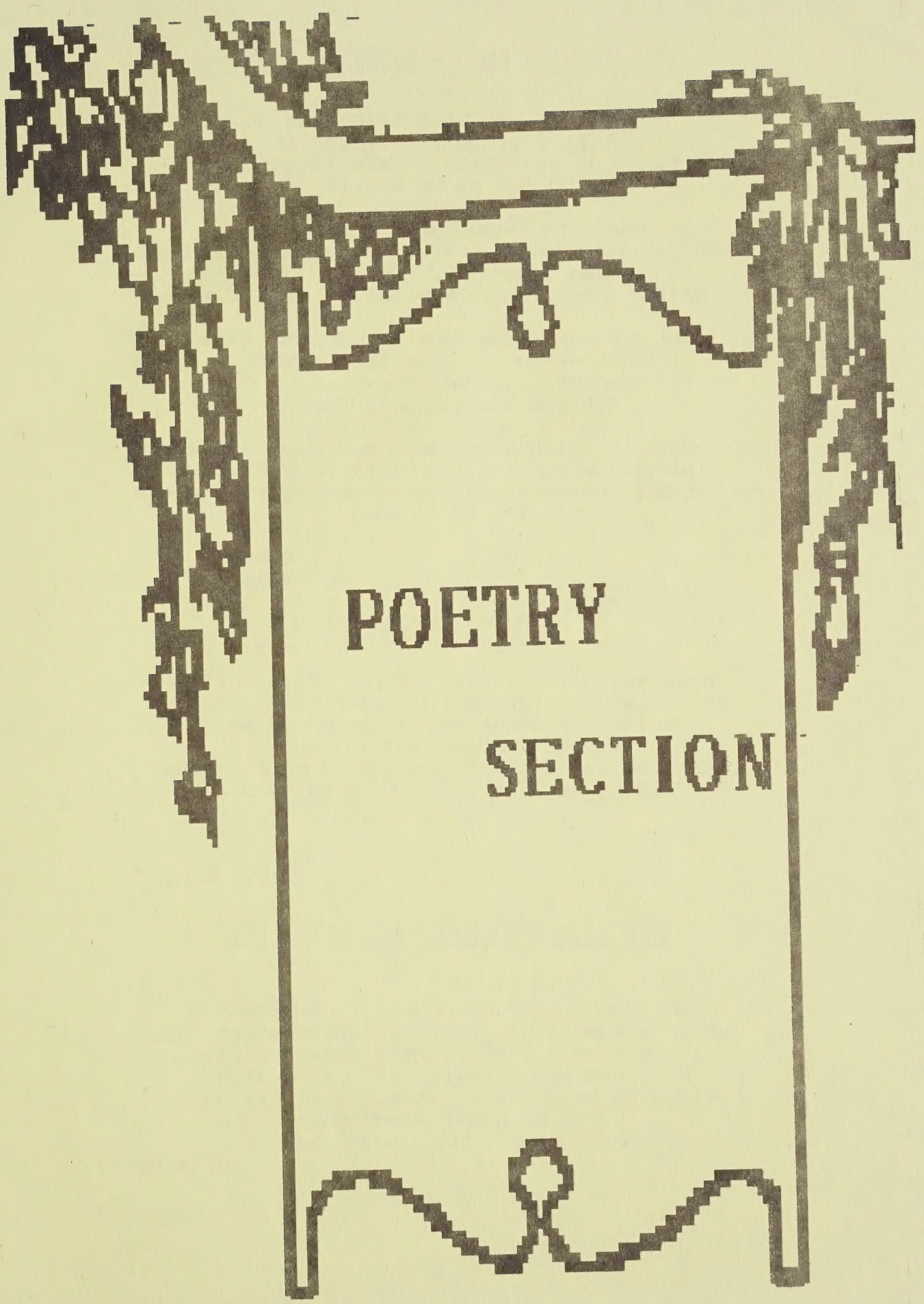
9. The legislation establishes in law, the Office of Correctional Investigator, who acts in an independent fashion to investigate complaints of federal inmates.

10. The legislation modernizes the legislative framework for the more effective operation of the federal corrections system by replacing the Penitentiary Act, parts of which date to 1860's and the Parole Act which became law in 1958. The proposed Corrections and Conditional Release Act responds to concerns by Canadians about

public safety, and their confidence in the federal corrections system. It is the product of over 10 years of discussion and consultation between federal government, Provincial government the police community, volunteer groups representing the interests of offenders and victims, and the general public.







POETRY

SECTION

LET ME BE MYSELF

Why must you want to change me
Like reorganizing a shelf?
For good qualities I have inside me,
So let me be myself.

Don't tell me I'm off the track
When you have never travelled this road before
And don't tell me I'll fall flat,
Unless I walk your way through the door.

For you have your ways and I have mine,
Ways we can't judge or classify,
Yet opinions are welcome time to time,
But you are you and I am I.

So lets give each other understanding and space
Instead of trying to rearrange the shelf
For in this world we each have a different place.
So let me be myself

Gazoo
Joyceville

ONCE AGAIN

Once again I'm locked behind these walls.
Secure and smothered, You can't think alone.
Noise surrounds me, People crowd me.
I want to be left alone.
Theres no way out I'm trapped in my own game.
Holding onto memories to keep me sane

Julie McKay

TO THE PERSON IN MY LIFE

To the one in my life , I would say.
The love that I feel Gets stronger every day.
Years from now we'll read this and see.
Our love was pre-written, Yes, destiny
Although we're apart, it won't always be -
Not long now sweetheart,
lets hope - till we're free

Julie McKay

THE DEEP DARK TRUTH

They took away my name
and gave me a number
Put me away like a piece of lumber
They'll let me out
if my behaviour is good
Or keep me in
If they think they should

The judge said
My morals need re-arranging
That the Pen is the place
for attitude changing
He said I need some rehabilitation
So he sent me for a government vacation

It seems I'm in a state
of suspended animation
The world goes by
But I'm the same for the duration
Three meals a day
and all the milk I can drink
And a whack of time to stew and think

Once in a while I sit and wonder
Just who the fuck put me under
But when I look in the mirror
Eye to eye, I see
I notice the deep dark truth
That he was me

JIM MCNEIL
Joyceville Institution

MUM.....

Mum as I sit and think about you,
Many memories come to mind.
Memories special, very hard to find.

I know I haven't seen you in such a long long time.
But I hope you know, you are in my thoughts and
in this heart of mine.

I want to look into your eyes and into your soul
I want to be in your heart.
a heart as pure as gold

So many years have passed us by.
I'm sorry for the pain.
But I love you Mum.
I can't wait to hug you again.

I know it wasn't easy to live the life you did.
If I could have made it better,
I'd give all that I could give.

I didn't mean to let you down.
I didn't mean to lie.
I know I must of broke your heart.
I must of made you cry.

You took all my calls,
even when I was in jails.
And proved once again,
A Mum's love never fails

Everything dear has been taken away
But I'll get it back.
I hope and I pray.

I pray for you Mum.
I owe you my life.
You're everything special -
A mother, a wife.

I regret so many things I've done in my time.
They are things tucked away,
deep within my mind.

When I pull in your driveway
And knock on you back door.
I hope your arms are open
for your daughter ever more

SWEET LOVE

Holding onto something that's not there
Giving everything I've got, Its not fair
Looking for an answer, hoping it will come
Oh, Baby tell me can I have some?
Of that sweet love.

Looking for a rainbow
or a shooting star
Babe if you only knew
I know, your too far

You say you miss me
But your never there
I want you to know
My love I will share
with someone who cares

Sweet Love is what I need
That sweetness you are indeed
Someone I've lacked for all these years
Oh Baby please stop my tears.

Darlene Hogan

ONLY A DREAM

In the darkness of the night
I cuddle up to you so tight
The times we had together
and memories will last forever

And now that you have gone
I wonder who was wrong
It doesn't really matter
Because our love is shattered

I know it will be hard
I am always on my guard
Because the pain goes oh, so deep
Your making it hard for me to sleep

If I could wake up to thee
It would make me so happy
But its only a dream
Drifting down a lonely stream

Darlene Hogan

YOU'VE GOT TO GIVE IT AWAY

Thers no skill in easy sailing
When skies are clear and blue
There's no joy in merely doing
Things that anyone can do

But there is great satisfaction
That is mighty sweet to take
When you reach a destination
That you thought you'd never
make

So if you find a heart that's
aching
And pretty soon its going to
break
Try some love and understanding
Cause that's really all it
takes

You see the love in your heart
Was not put there to stay
And love is not love
Till you give it away

J. McKay

TIME

The last time we spent together
Didn't last forever
It was all worth while
Cause you made me smile

On a night of romance
Will we have a slow dance
On a night with a full moon
They'll be playing out tune

We're not together anymore
Oh, my love I did adore
Your kiss on a foggy night
You always knew when it was
right

And now its time to say goodbye
My love for you will never die
It'll always be a part of me
Knowing in time that you'll see

DARLENE HOGAN

PICTURE THIS

Picture an Island
Way out at sea
We're all alone
Just you and me

Going for walks
On sandy beaches
Taking our love to
To outer reaches

Oh, what a picture
One can create
Might be reality
Just could be fate

Whatever the case
I have to dream
You and I together
As one as a team

J. McKay

FORGET ME

They say in time you
will forget
I hope my love you
never let
Me be so sad and oh
so blue
And there is nothing
I can do

To feel so helpless
And so lost
With My life I've paid
the cost
So much anger built
inside
Not much more that I
can hide

Looking at the stars
I see your face
Knowing you don't have
The space
To fit me in your busy
Cuts through my heart
Just like a knife.

Cocaine Blues

Honey before you start fooling with me,
Let me tell you how it will be
I shall succeed and make you my slave
Those stronger than you have gone to the grave
You think you can never become a disgrace,
Ending up addicted to coca waste
So you start inhaling me one afternoon ,
Put into your veins I'll go very soon,
And once I have entered your veins,
The craving for me will drive you insane.,
You'll beg and you'll steal for magic charm
Only content when I'm in your arm
You'll sell your own body just for a buck,
And turn into something vile and corrupt
And one day you'll realize the monster you've grown
And solemnly swear to leave me alone,
If you think you can master the mystical knack,
Sweetie try getting me off of your back
You'll cry , you'll itch, you'll tie in a knot
Jangling, your nerves will scream for a shot
The hot chills , the cold sweats, the withdrawal pains
Can only be stopped by little white grains.
There's no other way , and no need to look
Deep down inside you know you are hooked
I warn you ahead , so if you should start
It says in the contract.
Till death do us part

Author unknown
Found on a washroom wall in
New York City



"I was going to give you three months. But
since the prisons are full I think I'll sentence
you to death!"

PAINT A PICTURE

Sometimes we paint a picture
Coloured by how we feel
And if at times I miss you
Its in the cards you deal

Cuz memories of you linger
In the corner of my mind
And on the radio theres a singer
Who makes me keep the time....
(Of us together fresh on my mind)

So if I paint a picture
And its coloured by your love
I'll just hang and frame it
Under the stars above
Beneath clouds of love

Pictures are worth a thousand words
Or so folks say
Ones I've framed of you in my mind
Are worth a million any day

And if my words could paint a picture
I'd colour you love
For I know that I am richer
And I love you just because.....

Barry J. Weatherspoon
Jefferson City Correc. Cent.



DUMB MEN JOKES

WHY ARE ALL DUMB BLONDE JOKES ONE LINERS?
SO MEN CAN UNDERSTAND THEM.

WHAT IS THE DIFFERENCE BETWEEN GOVERNMENT BONDS AND MEN?
GOVERNMENT BONDS MATURE

WHAT'S A MAN'S IDEA OF HELPING WITH THE HOUSEWORK?
LIFTING HIS LEGS SO YOU CAN VACUM UNDERNEATH HIM

WHAT DID GOD SAY AFTER HE CREATED MAN?
"I CAN DO BETTER THAN THIS" AND HE CREATED WOMAN

WHAT IS THE BEST WAY TO FORCE A MAN TO DO SIT UPS?
PUT THE TV REMOTE BETWEEN HIS TOES

WHAT DOES A MAN CONSIDER TO BE A SEVEN COURSE MEAL?
A HOT DOG AND A SIX PACK

N

ART

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REWS

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INFORMATION

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TALES



Our Elders' Quiet Reflections

QUOTES

WISDOM

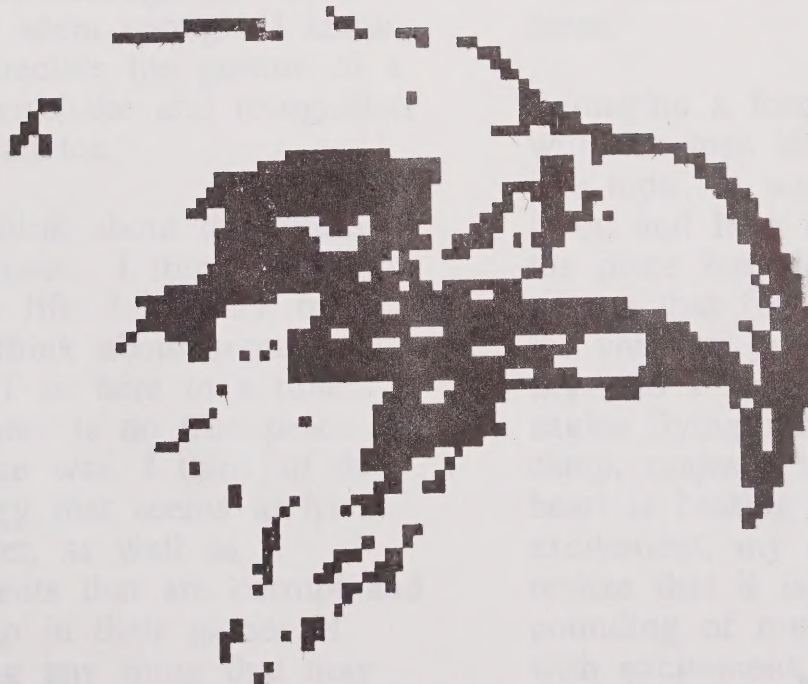
WORDS

WISE

ELDERS

TALES

STORIES



Our Elders: Quiet Reflections

Today and as far back as our people can remember, it has been the Elder's who are the foundation of Aboriginal peoples.

I sit back, appreciating what our Elder's have taught today's warriors and those from long ago. Without their wisdom, our people would be lost. So... I write this with the hope that readers will thank our Elders, especially those that take the time to be with those of us who need their help. Let us not forget that the Elders have families of their own and yet willingly take the time to come inside to share their knowledge of life. I give my thanks to them, and although for me it does not seem enough. I know they appreciate the gesture of a warm handshake and recognition of their advice.

Now I think about the future and the past... I think of many things in life. I hurt the most when I think about some things... I sit here in a time where there is no true peace as there once was. I think of the technology that seems to have taken over, as well as governments that are corrupt and caught up in their games of destroying any thing that may threaten the status quo.

As my mind wonders, I think of my people--- the Indian people, the First people. I think about our lifestyle and how it once was, peaceful and with few worries. I imagine the many children running around and laughing. They are happy. I imagine another group of children in a circle, and at the head of the circle I see an old man speaking to them and demonstrating with his hands. I can only imagine he is one of the many Elders teaching the children the traditions of life. Further on I see a group of women beading and sewing, some are scalping hides, placing them in the sun to dry, working with smiles on their beautiful faces.

I imagine a formation of tipis with the tops showing above the tree tops... a wonderful sight. I listen and hear the laughter of the place but also there is a silence that fills the air. I see the children pointing up in the sky... so I look up and see the eagles flying in circles above the camp, majestic and proud. My heart is beating fast with excitement, my pounding heart! I realize that it is not only the pounding of my heart beating with excitement, but it is the beating of the drums and the drummers chanting their songs

NATIVE PRISONERS, 1

*I cry out to the people, but I am not heard
I reach out to the people, only to clench
thin air
Where are the people who struggle for
the people
Hear my cry from behind these prison
walls
Take my hand in Brotherhood and
Firendship*

*They're trying to break my spirit, but it
can't be done
My power is in the standing stone of
these prison walls
My strength is in my suffering of not
being physically free
My body may be caged, but still my
spirit continues to soar
Knowing my purpose and doing what
must be done.*

In struggle I am free.

PAUL DOXTATER

THE SLEEPING GIANT

*Many stories are told to us. Some of
the stories define the shape of the
earth such as valleys, craters, hills and
mountains. If we took the time to look
around us, we could ask an Elder or
storyteller why these shapes came to
be.*

*I always remember the story of the
Sleeping Giant on Lake Superior by
Thunder Bay, Ontario.*

*It is a rock and hill formation, but if you
look upon it straight from Thunder Bay,
you will see the shape of a person in a
stretched out in sleeping position. Thus
the story of the Sleeping Giant. I heard*

*the story up at Geraldton, Ontario,
about 200 miles northeast of Thunder
Bay.*

*Many Anishnawbe people used to live
around Lake Superior. They call
themselves Ojibway. Amongst them
lived giants. Some of these giants were
kind but some could not be trusted, for
example, the giant skunk or snake. The
Ojibway had found silver along the
shore of Lake Superior and used it for
their dress, jewellery and gifts. Many
jingle dresses we see today in pow
wows have original silver from thast
area.*

*However, at the lower end of that part
of the country, there also existed other
Anishnawbe who were called "Bonuck"
by the Ojibway. These people had
made friends with the newly arrived
light-skinned people. The light-skinned
people sought riches, fame and fortune.
When the "Bonuck" told them of the
abundant silver amongst the Ojibway
people, they came in hordes to fight for
the silver. The silver meant more in
value to the light-skinned people. They
started to for this silver.*

*When the Human Mesabe(giant) saw
this, he said he would lie on the silver
until such a time that the light-skinned
people and other Aqnishnawbe became
friends once again. "When peace
amongst the people comes to be, I will
get up" he said.*

*So he laid down on top of the silver in
the area and thus began his long sleep.
There he sleeps today- Known as the
Sleeping Giant- by Thunder Bay. Divers
of the light-skinned people still try to
dig out the silver. However, the depth
of the Sleeping Giant's back is so deep
that many divers have drowned.*

*The moral of the story is: We should
not be greedy, we should respect the
value of life and not the value of*

objects, we need to be peaceful with one another. Until the time comes, the Giant will continue to sleep to remind us of the story and the teachings.

Megwetch

*Walter Cooke, Ojibway,
president of CASNP'S Hamilton chapter*

WISDOM OF THE CREE ELDERS

I have seen the damage logging companies have done to our land, and as the tree line fades the animals disappear with it. This has a devastating affect on our people. They have come to destroy the forest, the wild life and the people. The white man has taken away from us any opportunity for any development that we might have looked into for ourselves as a nation, but most importantly for our children.

*Clarence Gull
Waswanipi Elder*

The Creator has given me a beautiful garden to watch and maintain. I was told to take from it only what I needed to survive. The Creator has also given the white man his own garden to watch and maintain. The white man has come and destroyed the garden I was told to watch and maintain. How would the white man feel if we had gone and destroyed his garden? What would happen to us? We'd be put in jail and called criminals, so ask yourself who has committed the crime.

Chisasibi Elder

Today I stand on the land I used to hunt on, but now there's a town that Hydro has built. It is here my child was born and it is here where my ancestors lay. It is on this land that my dad used to hunt; he left no sign of his presence

and I left no sign of my presences. How is this justifiable, I am sure that nobody from the south would appreciate if it was done ot them. I am told that there is mercury poisoning in the fish. For years I have depende upon the land as a means of survival. Today I am told not ot eat fish. How can I just stop from eating it when for years I lived off it? Who would eat anything if they were told that it had poison inti? I am pretty sure nobody would
Chisasibi Elder

It saddens me to see the land of our children being destroyed. How will they be able to learn about their heritage if the land is being destroyed? The white man tries to work against and destroy what the Creator had instore for man kind. Will the destruction only stop when mankind is extinct?

*Phillip Dixon
Waswanipi Elder*



LISTENING TO OUR ELDERS: LAVINA WHITE, HAIDA

I'm Lavina White, I come from the Haida Nation, which is just below Alaska, about 80 miles from the mainland and 80 miles below Alaska.

We have a small island that is being degraded because we have a land question with Canada that has not been resolved by the Native people and the government. We have no agreement with any government... they continue to take out all the resources so that they give us back empty lands, and that's not just in Haida Guai that the land belongs to.

All through the Americas, I think that all the people that have lived well on our lands who have had a good life from the resources that come from our lands and our resources should be concerned and voice it to the... both the United States and Canada.

When we recognize that all of creation is not owned by the people but we belong to all of creation and that all of creation is sacred and is not to be

exploited. Even in her degradation, Mother Earth is nurturing and she is magnificent, but if we learn to respect Mother Earth, then our children will have a future. If you don't care about your children, you will not stop the government from giving the capitalists or the corporations the right to do whatever they want in our country.

They have flags of convenience, when they get through exploiting one place, they move on to another and then they swear another allegiance to the next country. And where are they going to go when it's all done. So those of you who are here today who are mothers, and who care about your children, must put a stop to this sort of thing.

The other thing I want to bring to you... notice to all of you that are here, is that the genocide policy still exists in both the United States and Canada. For now they are bringing the garbage, the hazardous garbage, onto our

lands. Its the last nail in the coffin of the people that originally inhabited all of this country.

The hazardous waste, the nuclear waste...there was an agreement made by Enviroment Canada and the Bureau of Indian Affairs in the United States and Indian Affairs in Canada...that they would bring all of the wastes of the United States onto Indian lands in Canada. And that was signed in 1986, I believe it was Febuary the 6th. And I would like all of you to voice your opinion to that, whether its for or against, and I believe you are mothers, that you will be with on that, for it is unacceptable.

The other thing thats happening is that everybody is busy making their religions be our religion as Indigenous people. I think that it should be the other way around for a change and see what happens. We'll see what happens if you take on our philosophy and our religion.

For too long now we've been wondering how we could contribute and we've never been able to because we have no, no,...huh way of ever being contributors because we were put on a small parcels of land

with nothing on it. And we have no voice in the monetary system, no voice in the ...huh, in the elective system, no voice anywhere.

So today I'm speaking to you on behalf of those yet unborn, I'm speaking to you on behalf of the wild life as you call it and that's another thing I want to talk to you about. Everything you call wild, it means you want to tame it. So it's of headspace, we've got to change our wording (lets quit talking like men).

We talk alot about power and empowerment, lets talk about responsibilty, that's man's talk...power. There are many words being used, the buzz sentence right now is (management of enviroment). That shakes a person like me, it's...we should be managing mankind not enviroment. We have to stop them from changing the river systems, we have to stop them from damning the waters, because only the Creator knew where it was going to be safe to flow...we can't play God. Which reminds me, I've heard some arguments whether God is female or male. In our way, there is no genders...try our way.

There's so many more things that I'd like to bring to you but I'm only here for today and I hope you don't mind me going on and on like this, but I really think we need a change...the value that most people run their life by is the dollar and as long as it's a dollar, we're not going to change. As long as we're willing to buy water as mothers, it's not going to change...don't buy water because the poor won't be able to afford it and only the rich will have water. If you buy water they're not going to clean it up, that means the poor and the women will suffer again because it's the women that gets left with children...so don't buy water.

They've trashed the lands, they've trashed the oceans, they've trashed the rivers, and now the air...it must come to an end...if we don't put a stop to it...Mother Nature will...and I want to leave you with that. (This statement was taken at the Women's World Conference for a healthy Environment, Nov. 1991, Miami, Fl.)

CHILDREN NEED TO KNOW WE
(as their parents);

will keep them safe;

will establish consistent boundaries;(limits)

will let them learn the consequences of their actions;

will let them grow into the people they would like to be;

will LOVE them, NO MATTER WHAT;



1992- A TIME TO HEAL

1992 is coming to an end. To some the connection takes a second or two, to others, the connection has been on their minds for a long time and it is an opportunity to capitalize on the significance those four digits take on when together. Spain, the United States and Italy have spent literally millions of dollars to (celebrate) the Discovery of America.

Since 1492, our world, as Indigenous people has been drastically changed. Be it for better or worse. On October 11, 1492 we were a free people, never imagining what was about to befall us! However long ago, the impact of that day affects every Tribal member more than we realize at times.

The simple question of Did you celebrate 1992, takes on great political significance. More than a raised fist in defiance or an upside down flag, the boycott, protest or objection of celebrating 1992 affects the very essence of us as a people. How we reacted was our choice.

Lets look at the facts. Since the arrival of the Europeans, the Indigenous people of this hemisphere have survived terrible atrocities. We have been captured and taken to Spain and other parts of Europe, we have been forced into slavery and murdered. More recently, we were kidnapped from our homes and sent many miles away to Boarding Schools, we were denied the practice of our own spiritual communication and Christianized, we were given small pox blankets, our diet was drastically changed with serious health problems as a result, our hunting grounds were significantly reduced, we had to give up living like Crees, or Souix, or Seminoles, or Ojibways and live like white people, and we were introduced to alcohol.

Maybe not many of us has thought about it. Homework, work and the kids occupy our

daily lives with our mind only daring to venture far enough to worry about the next payday., let alone 1992 and its political significance.

We have to stop thinking of our own historical importance as prehistory. Our history is as relevant now as it was then. We have to change the attitudes of (sudden history) beginning when Colubus landed, and that it existed well before that.

We have to take what we have learned in this process, and salvage what our people have saved for us and hand it over to our young as their legacy, as their survival skills and defense in the public school system, universities, and in life!

WE MUST DECIDE IF WE ARE GOING TO BE INDIANS OR NOT. WE MUST NOT BE OPPORTUNIST WITH OUR HERITAGE.

One of the new catch words that we hear everywhere is dysfunctional. Be it a dysfunctional family, a dysfunctional relationship, or a dysfunctional symptom of growing up in an alcoholic family. One thing that is certain, there is alot of trauma growing up as an Indian these past couple of centuries. There has been alot written now on the effect trauma has on (totally messing someone up), by not dealing with them in a healthy manner.

As far as this writer knows, the first acknowledgement of the mistreatment of our children (really our Parents and our Grandparents) was in their government educational system. They were forbidden to speak our Native languages, practice our Native Spirituality, they were belittled to the point that it brought shame to their thought patterns on their upbringing and heritage. They tried to separate hundreds of years of traditional teachings our identities, from culture to language, to make us civilized like them!

1492 is like a grain of salt in time. It is an end and a beginning. Our people left us

with everything that we need to survive. EVERYTHING WE NEED TO BE GOOD PEOPLE IS ALREADY INSIDE OF US!! It is around us, it is along side us, it is above, we just have to have the courage to reach up and grab a hold of it!!

LET 1992 BE A HEALING TIME FOR THE REDISCOVERY OF OURSELVES AS INDIAN PEOPLE. THEY SAY EVERYTHING COMES BACK AROUND FULL CIRCLE.

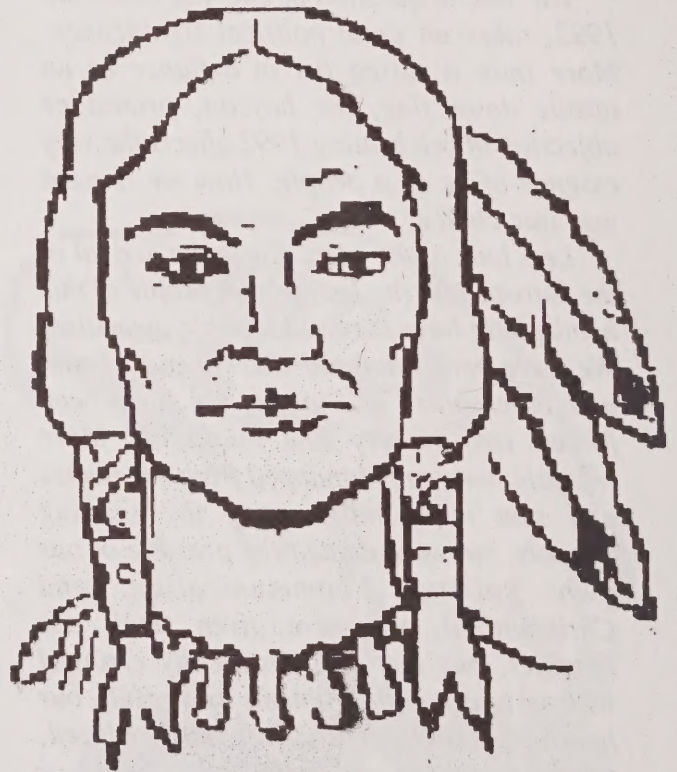
MAY GRANDFATHER CREATOR GIVE US THE STRENGTH TO ENDURE OUR JOURNEY, AND BRING US BACK TO THE PROUDNESS OF OUR FOREFATHERS. MAY HE WALK WITH US ON THIS LONG PATH BACK TO GOOD HEALTH, GOOD THOUGHTS, AND LOVE.

IN STRENGTH & SISTERHOOD,
A SISTER LEARNING TO LIVE

MEEGWETCH!!!!!!

THIS WHITE MAN,
THESE WHITE LAWS
HAVE REALLY BEEN
DESTROYING US. OUR
GREAT ANCESTORS
HAVE BEEN BURIED ON
THIS GROUND, AND SO
WHERE ARE WE GOING
TO PUT THEIR BONES.
WHERE ARE WE GOING
TO BE BURIED WHEN WE
ARE GONE. AND WE
NEED LIVES FOR OUR

THEIR CHILDREN AND
THEIR CHILDRENS
CHILDREN. WE NEED
EDUCATION ON THIS
LAW WE HAVE BEEN
FACING. IT HAS BEEN
HARD AND IT NEEDS TO
STOP!!!!!!



League of Indigenous Sovereign Nations of the Western Hemisphere

DRAFT DECLARATION OF PRINCIPLES

Between May 24-27, 1991, indigenous people came from across North America to Tayac Territory to discuss the formation of the League of Indigenous Sovereign Nations (LISIN).

As a result, the Declaration of Principles was drafted.

PREAMBLE

Considering that indigenous sovereignty, self-determination, land rights and human rights present non-negotiable conflicts which will not be resolved until the demands of indigenous peoples are recognized, addressed, and implemented. Such conflicts are situations that stand in the way of meaningful growth in life,

AFFIRMING the Universal Declaration of Human Rights, and related covenants, as well as the Declaration of Principles for the Defence of the Indigenous Nations and Peoples of the Western Hemisphere, and the Declaration of Quito,

RECOGNIZING that no proper channels now exist to address the issue of concern to indigenous peoples, and

most of the world has absolutely no knowledge of the forces of genocide we still confront today,

ACKNOWLEDGING that the indigenous peoples of the Western Hemisphere have reached a united consciousness in recognition of the need for a concerted course of action to achieve our rights,
BE IT AFFIRMED THAT,

1. The League of Indigenous Sovereign Nations (LISIN) shall be a representational body of indigenous peoples, groups, and individuals in the Western Hemisphere.
2. Recognition of indigenous nations, groups, and individuals of the Western Hemisphere shall be defined in the following manner:
 - a) Nations shall have a permanent population, a defined territory, traditional government, and the ability to enter into relations with other states.
 - b) Groups will be identifiable by having bonds of language, heritage, tradition, or other common identity.
 - c) Individuals will demonstrate verifiable ties to such nations or groups, or evidence acceptable to the League.
3. No indigenous nation or group shall be deemed to have fewer rights, or lesser status, for the sole reason that the nation or group has not entered into recorded treaties or agreements with any states.
4. LISIN will work with other indigenous organizations in order to strengthen the struggle for our rights.

LISIN will work toward the following

goals:

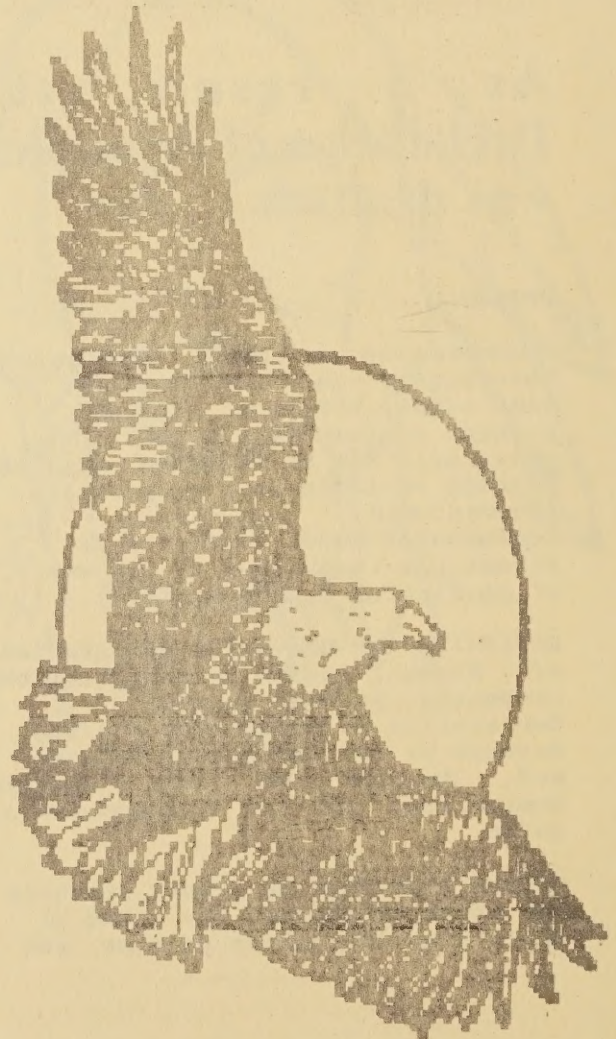
1. Begin the process of uniting all indigenous peoples of the Western Hemisphere together into one great League.
2. Establish world recognition of LISIN as a League that will effect the political empowerment of our nations as one people.
3. Represent our people to the international community.

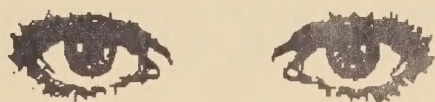
LISIN will also work to implement the following goals set forth by the Declaration of Quito:

4. Ratify our resolute political project of self-determination and our autonomy in the framework of nation states, under a new popular order with respect for whatever forms of organization each nation determines appropriate for their situation.
5. Affirm our decision to defend our culture, education, and spirituality as fundamental to our identity as peoples, reclaiming and maintaining our own forms of spiritual life, communal coexistence, and governance, in an intimate relationship with our Mother Earth.
6. Defend and conserve our land and natural resources, which are now being attacked. Environmental damage inflicted on any land of the Western Hemisphere may affect the livelihood and personal integrity of indigenous peoples. We are convinced that effective defence will be realized when indigenous peoples administer and control the territories where we live, according to our own principles of organization and communal life.
7. Oppose national judicial structures which are the result of the process of colonization and neo-colonization. We seek a new social order that embraces our traditional exercise of common law, and expression of our culture and forms of organization. We assert that we

be recognized as separate and distinct Peoples under international law, and that this recognition be incorporated into the respective nation states.

8. Work for the elimination of the victimization of the indigenous peoples through violence and persecution, which constitutes a flagrant violation of human rights. We demand respect for our right to life, to land, to free organization, and expression of our culture. We demand the return of our children. We will work toward the release of our people who are held as political prisoners, an end to oppression, and restitution for the harms done to us.





Ou que tu sois
Quoi que tu fasses
Jouie de la vie
Et reste toujours
Fière d'être toi

Josée Duchemin (1992)

WHEN I THINK OF YOU
MY DAY IS NOT LOST
EVEN WHEN IT'S COLD
YOU BRING ME THE SUN
AND WHEN I FEEL LONELY
AND SAD
AND THE DAY IS CLOUDY
AND GREY
I THINK OF YOU
MY DAY IS FULFILLED

JOSEE DUCHEMIN.

La vie

n'est pas faite

Pour être analysée



La vie

Est faite

Pour être réalisé



Josée Duchemin (1992)

Je T'aime



Comme un ruisseau qui fait son chemin
Près de toi je veux faire le mien.

Comme une fleur dans le grand bois
Je veux vivre n'importe où avec toi.

Comme une mère qui prend soin de son petit
Je prendrai soin de toi toute ma vie

Car je sais aimé
Et j'ai besoin d'aimé

Comme le rouge claire couleur de mes lèvres
Je peux te donner l'amour si brève

Comme des amies qui aiment partager
A toi je saurai toute me donner

Comme un oiseau qui a sa liberté
Je saurai te la donné

Car j'ai besoin d'aimé
Et j'ai besoin d'être aimé

Josée Duchemin (1992)

Je suis dans un monde
Ou l'on peut créer
On peut s'en sortir
Ou décider d'y rester
On a besoin d'oublier
Mais le secret n'est pas longtemps
Gardé
Car un jour ou l'autre
On doit décider
De revenir à la réalité

J'ai le coeur gros
J'ai besoin d'être aimé
Je veux qu'ont me caresse
Je vie dans la détresse
Qui sera remarquer
Que dans mes yeux je suis affollée
Comme un enfant que l'on aurait oublié

On a beau se retourner
On est toujours devant la réalité
Il y a une musique dans ma tête
Qui me fait mal et qui m'embête
Tout ce qu'ont me dit c'est que
J'ai désobéie aux lois de la vie

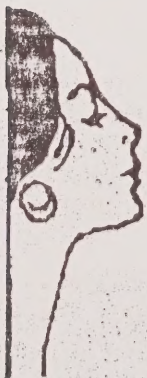


Josée Duchemin

1992



Quand je pense à toi
Aucune journée n'est perdue
Même si le temps est froid
Tu m'apporte le soleil
Et lorsque je me sens seul
Et triste
Que le temps est sombres
Et gris
Je pense à toi
Pour en faire une journée merveilleuse



Josée Duchemin (1992)

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